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Essays, Expositions, &c.

SACRIFICE.—ITS ORIGIN.

"Moses gives us no distinct account of the origin of sacrifice." At first sight this seems remarkable. If, on the one hand, the institution is of divine appointment, how could the historian have failed to mention it? If, on the other hand, the offering of sacrifice proceeded from the suggestion of human conscience and reason, how could such will-worship be acceptable to God?

But though Moses gives us no account of the origin of those sacrifices which were offered up immediately after the fall, we believe their origin to be not the less divine, and that for the following reasons:—

1. Because the institution in every stage of its development was the subject of divine direction. Trace it backwards from its consummation to its source. Begin with the sacrifice of *Christ*. *That* was of divine ordination. He is the "Lamb without blemish and without spot, fore-ordained before the creation of the world." Take next the Levitical sacrifices. They were appointed by God's express command. Ascending upwards to the source of the institution, we find on our way that the law of the passover, with all its minute details, was laid down on divine authority—that in the case of Job's three friends, the number and description of the victims were divinely prescribed—that Abraham's extraordinary sacrifices were the subjects of extraordinary revelation. Thus we have a strong presumption in favour of the divine origin of the *Adamic* sacrifices prior to any direct investigation of the subject. An institution so divinely recognised, guided, and utilised, needs no Solomon to discover its parentage.

2. Insuperable difficulties beset the hypothesis that this practice is of human origin. For what suggested to the mind of man the idea of worshipping by sacrifice? Cain and Abel are the first recorded worshippers by sacrifice. What led them to adopt this form? Especially, how shall we account for a righteous and a wicked man adopting substantially the *same* form? If the origin of this form is merely human, did it originate in Cain's mind, or in Abel's, or in both simultaneously? If in Cain's, what led *him* to worship by sacrifice? His worship was not *acceptable*, and therefore not *hearty*. He must have been a formalist. But formalism implies the adoption of a *form*. It presupposes *known duty*. It grasps the form, and neglects the substance.

There can be no formalist without the previous existence of a form having some real or supposed authority. Now what suggested this particular form of worship to Cain's mind? Not his piety, for he had none. Not the example of his younger brother, for whose person he had little love, and for whose forms of worship he could have but little esteem. What then remains to be supposed but that he received it by tradition from his parents?

Or are we to suppose that the idea of worshipping by sacrifice originated with Abel? If so, what likelihood is there that Cain would have adopted it? Moreover, Abel's was a bloody sacrifice. Why so? He was indeed a keeper of sheep, and his sacrifice consisted of that which he possessed. But he was not a keeper of *dead sheep*, and under all circumstances, human reason, left to itself, would suggest the value of a living sheep as a more costly and acceptable gift than the blood of a dead one. Moreover, Abel offered the *fat*, as well as the blood. What led him to the conclusion that the fat was more acceptable to God than the lean? How long had he to reason with himself before he could settle this question? In what bright spot of his conscience did he find it written "all the fat is the Lord's"?

3. The fact that God had our first parents under his special care and spiritual direction after the fall, greatly strengthens the supposition that they, and not their children, were the first to offer sacrifice. The great mystery of Redemption was communicated to our first parents by the spirit of prophecy. Moreover, the Lord God made them "coats of skins," and clothed them. If the "coats of skins" have more than an outward meaning (as the nakedness they were designed to cover evidently has), the gift of them was not only a kind act of Providence, but designed to teach them the worthlessness of their own resources in seeking a covering for their spiritual nakedness. At any rate, if God did not leave it to them to determine what they should wear, it seems unreasonable to suppose that he would leave it to them to determine how they should worship.

But the skins did not, like the fig-leaves, grow upon the trees. This clothing was obtained *through death*. Till Adam incurred the penalty of death, he needed no clothing. Now God appears, and covers his nakedness with clothing that could only be obtained by the sacrifice of life. Is it any stretch of imagination to suppose that Adam would learn from this his incapacity to devise the means of his reconciliation with God? For to him clothing must have had greater significance than to us. He had not from the first been accustomed to it. The necessity for it commenced at his fall. That God should provide a covering for his sin-created nakedness, showed the divine intention to deliver him from the effects of his fall, and the means by which that covering was obtained must have shown the manner in which his deliverance was to be effected.

4. The offerings brought by Cain and Abel were of a kind precisely similar to those that were afterwards appointed by God under the Levitical law. The Israelites were required to bring the "first-fruit of their growing" (probably implying an acceptance of toil as part of the original curse), as well as the "firstlings of their flocks," unto the Lord, and what is remarkable in the *first-recorded* bloody sacrifice is, that "Abel brought of the *fat*" to God's altar. "All the fat is the Lord's," says the Levitical law. And "it shall be a statute for ever throughout your generations that ye eat neither fat nor blood." How is this coincidence to be accounted for? Can anything be more rational than to trace the practice in both cases to the same origin?

5. The acceptance of Abel's sacrifice appears to have been testified by some external visible manifestation. "He obtained witness that he was righteous." Cain knew, both that his own sacrifice was not acceptable, and that his brother's was, and "he was very wroth, and his countenance fell." How did he know this, if not by some visible manifestation? But it seems incongruous to suppose that the method of divine approval of certain acts should be more definite than the authority on which the acts are performed.

The acceptable employment in divine worship of sensible signs of human invention is contrary to all analogy in the history of God's church. If there ever was a time when the appointment of such signs might with safety be left to the church itself, that time surely would be under the New Testament Dispensation. Yet here the sensible signs are *distinctly prescribed*, and the saints are enjoined to "keep the ordinances as they were delivered to them."

6. If anything is needed to confirm the evidence already adduced, it is abundantly furnished in the fact that Paul (Heb. xi. 4) adduces the *faith* of Abel in sacrificing, as an illustration of the description he had just given of faith. "Faith is the substance of things hoped for, the evidence of things not seen." Abel was convinced of things not seen, and hoped for things promised. In connection with this faith, he sacrificed, and hence the acceptance of his sacrifice. He believed that the seed of the woman would bruise the head of the serpent, and hoped for the time when this great promise should be realised. *That* faith, in the exercise of which he offered bloody sacrifice, is the faith by which the just man lives, and which tends to the salvation of the soul.

Here, then, we have a distinct connection between the offering of the first recorded bloody sacrifice, and the first revelation of the covenant of mercy—a connection between the Adamic sacrifices, and the first promise of a Saviour. And as the "*bruising*" of this Saviour was one object of that faith of which the Adamic bloody sacrifices, when acceptably offered, were the expression, these offerings must have been intended as a shadow of the offering of the body of Jesus Christ once for all. When bloody sacrifices were first resorted to, they were offered as an expression of faith in a great Sacrifice not yet fully revealed—in a scheme of mercy not yet developed. Not even an outline of it had as yet been drawn. It existed only in the mind of Him who "calleth the things that be not as though they were." In the promise made to our first parents, it was rather hinted at than made known. And yet sacrifice was offered as the expression of a faith in that which "remained to be revealed." If then we perceive, as we cannot fail to perceive, a striking resemblance between the Adamic and the Christian sacrifices, we cannot resist the conclusion that bloody sacrifice was appointed by One who knew the end from the beginning, and intended by him as a foreshadowing of the great Atonement.

It is true that Moses does not inform us plainly that the origin of sacrifice is divine, but to object to its divine origin on this ground, is about as reasonable as it would be to object to the doctrine of the Trinity on the ground that we are not informed at the commencement of Scripture history that the God who created the heavens and the earth is a Being subsisting in three persons, Father, Son, and Holy Spirit.

On the whole, it seems unreasonable to suppose that an institution running through the whole Adamic, Patriarchal, and Jewish Dispensations; intimately connected with the first revelation of mercy; admirably adapted to remind the worshippers both of the original sentence and of the original promise; at first sight revolting to pious and tender feeling, yet well calculated to deepen a sense of guilt; accompanied by faith in an external revelation of which only the first incipient hints had as yet been thrown out; responded to by the Divine Being by many visible proofs of its acceptance; divinely imposed upon the Israelites when rescued from Egypt; occupying in its details a large and important portion of the field of divine truth; unvarying in its rites during the whole period of its existence, and ending in the fulfilment of that promise with which it was originally connected; it is, we repeat, unreasonable to conceive of the origin of such an institution as other than divine.

CHRISTIAN UNION.

No. 2.—Union in a Particular Denomination.

BY JOHN BROWN, A.M., CONLIG, NEWTOWNARDS, IRELAND.

In a former article I briefly touched on the necessity of union to Christ, in order to union with Christians. I also insisted on the duty of Christians uniting in the fellowship of a Christian church, and endeavouring to promote the Scriptural union of the congregation which they join. Permit me now to make a *third* observation, viz.—that the churches comprising the same ecclesiastical body ought to be united in the closest Christian fellowship. The churches associated in one communion stand much in the same relation to each other, as the members of a particular church. The aggregate congregations ought to be regarded as one society, professing the same faith, and being governed by the same laws—so that a certificate of membership in one congregation, entitles the bearer to the fellowship of all, and the want of a certificate deprives the party of the fellowship of any, unless it has been unjustly withheld, in which case those who thus virtually exclude him forfeit Christian confidence, and cease to be acknowledged as a Christian church. In the case of a particular congregation violating the laws of Christ, it becomes the duty of the body to dissolve connection with that congregation, just as it becomes the duty of a congregation to withdraw from a disorderly member. But, it may be said, that, for a body to act thus, would be to trench on the independency of the churches. Be it so; I am not careful for that. I defend Episcopacy, Presbyterianism, Congregationalism, or any other ism, just in so far as that ism accords with the Word of God. I have yet to learn, however, that there is anything inconsistent with *Scriptural* independency, in churches resolving, singly, or unitedly, with whom they will hold fellowship, and with whom not. The Independents of Dr. Owen's type, at least, were of a different mind, as well as the Baptists (who are also Independents), with whom the well-known Andrew Fuller was associated. In a letter to Mr. A. M'Lean, in which the discipline of the English and Scotch churches is compared, he says—"In discipline there is great propensity in some churches, especially, to be lax and negligent. In our annual associations we have been necessitated to remonstrate against this negligence, and to declare that, unless they would execute the laws of Christ upon disorderly walkers, we would withdraw from all connection with them; and such remonstrances from the associated churches, have produced a good effect." Some churches, however, object to the principle of association, as inconsistent with independency. In some instances it is no doubt a conscientious objection; but in others, it is to be feared, the objection arises from the apprehension of evil deeds being reviewed and exposed. Such churches are generally much opposed to associations, and they have, no doubt, good reason for their opposition. They are very jealous of their independency; but what is their independency? It is, at least in some cases, the right to treat their ministers just as they please, both as it respects property and character, and of daring any man, or set of men, to interfere with their proceedings or to call them to account for their actions.

I freely admit that the discipline, particularly of the *endowed* Presbyterians, is lamentably low; but one thing ought to be said to their praise, and that is, a man is very unlikely to suffer in character under that form of church government. For every case is tried by them *in open court*, and if the parties are not satisfied with the decision of a Session,* they may appeal from the Session to the Presbytery, and from the Presbytery to the Synod, and from the Synod to the General Assembly, which includes all the ministers and elders in the

* The Session is the lowest court in the Presbyterian Church, consisting of the minister and elders of a particular congregation, the minister being moderator. According to their code of discipline, it is the court first appealed to.

nation. I know even a *Baptist* minister who lately had an opportunity of testing this principle and experiencing the benefit of it. Having learned that a certain party had been circulating a false report, which was derogatory to the character of the deacons of his church, as soon as he obtained legal evidence that the slanderer was doing so, he brought the case before the Presbyterian congregation of which the offender was a member. The Session declined to investigate. The Baptist minister next appealed to the Presbytery. The Presbytery at once entertained the case, and returned it to the Session for investigation. Shortly after, the Baptist minister received a note from the moderator of the Session which had refused to investigate, informing him that the Presbytery had directed the Session to investigate the case, and appointing time and place. The Session met at the appointed time, together with five ministers from the Presbytery. The Baptist minister and deacons were courteously received, the accuser *in open court* appended his name to a document retracting the charge, and it was agreed that the Baptist minister should be furnished with a copy of the retraction to use in any way that he might think fit. Were the same straightforward course adopted by ourselves, the character of ministers and members would be protected, slanderers would be put to shame, and the harmony of the whole denomination promoted, as well as harmony between one denomination and another.

Every Scriptural means ought to be employed by associated churches to preserve the purity and peace of the whole community, and remove those impediments that mar or suspend fellowship. How much evil could be prevented and good accomplished in this way? For example—does it not sometimes happen, that, in the event of a schism arising in an independent church, the schismatics immediately form themselves into another congregation, without counsel, order, or propriety? Churches, which might otherwise be prosperous, are in this way split up into fragments. Now, the combined influence of associated churches might do much to suppress, heal, or discountenance such unseemly divisions.

But, it is said, though I will not vouch for it, that even in Presbyterian congregations, factions sometimes arise, notwithstanding that their government is much more *authoritative* than that of an association of independent churches, and that these factions are indirectly countenanced by the Presbytery in ordaining a minister over the malcontents. Be this as it may, it appears to me that the principles on which the *Regium Donum* is given has a dividing tendency, inasmuch as it may be obtained by a secession, as soon as they can raise the pecuniary qualification,* though there may be no sufficient reason for another congregation in the same place. The parochial system appears to be much less liable to abuse, and more calculated for general edification, *i.e.*, one church for each parish, and no more—the people being expected to attend their own parish church, and not the church of the neighbouring parish. In this country, I observe, it frequently happens, that persons, from some whim or fancy, will leave a congregation assembling at their own door, and travel three or four miles to meet with a church of the same denomination in another town, and *vice versa*. This conduct appears to me unreasonable, and inconsistent with true Presbyterianism, the doctrine of which is thus expressed in "The Form of Presbyterial Church Government, agreed upon by the Assembly of Divines at Westminster":—"It is lawful and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one assembly ordinarily for public worship. When believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties. The ordinary way of dividing Christians into distinct congregations, and most expedient for edification, is by the respective bounds

* £35.

of their dwellings. *First*, because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them; which moral type is perpetual; for Christ came not to destroy the law, but to fulfil it. *Secondly*, the communion of saints must be so ordered, as may stand with the most convenient use of the ordinances, and discharge of moral duties, without respect of persons. *Thirdly*, the pastor and people must so nearly cohabit together, as that they may mutually perform their duties each to other with most conveniency."

According to the above form of sound words, that which renders a division "lawful and expedient" in a church is not a matter of taste or fancy; but, "*When believers multiply to such a number, that they cannot conveniently meet in one place*," and when a church is thus divided, the division is to be regulated "*by the respective bounds of their dwellings.*" The reasons given for this arrangement are most cogent, viz.—that the members may "have the better opportunity thereby to discharge" relative duties, "that the communion of saints (*) and observance of ordinances" may be better maintained, and that the relative duties of pastor and people may be more easily discharged. Were the above excellent regulations acted on by all denominations of Christians, how it would tend to promote the internal union of each, and take away all temptation from selfish ministers to poach in the congregations of each other! In accordance with the excellent sentiment contained in this formula, I would erect no new church in any parish until the old could not contain the number of worshippers, and I would form no new congregation until it would be impossible to build a house sufficiently capacious to hold the parishioners. But, it may be said, "one minister could not discharge the duties of such a large congregation." I admit it, but at once suggest a remedy, viz.—that of appointing several pastors over the same congregation, in conformity with the usages of apostolic times. Instead of breaking down a congregation into fragments, I would increase the ministry in each. This policy, instead of diminishing the ministry, would enable the church to increase her evangelistic efforts at home and abroad, as the money that is expended in mere stone and lime might be applied to the direct preaching of the gospel. Several pastors being appointed over the same congregation, would allow each more time for study, so as to render his public ministrations more instructive and useful. The power of *sympathy*, too, would be increased by the multitude of worshippers. The eloquence of a minister will in general be in proportion to the number of his auditers, and the interest of the hearers will be in proportion to his eloquence. I was once a member of a congregation consisting of four or five thousand members, and well do I remember the joyful feelings with which "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holiday," and listened to the sound instruction and manly eloquence of two devoted servants of God, who alternately proclaimed the word of life. The grandeur of the psalmody, too, was electrifying while the Redeemer's lofty praise ascended from the lips of several thousands in the inspired words of the sweet Psalmist of Israel. How different the feelings awakened by a small meeting in a large house, where the minister's energies are cramped by mental depression! How different also from the feelings provoked by a spasmodic excitement, where the mountebank preacher, of whatever denomination, endeavours to attract attention by the gestures of the theatre, at one time soaring up to heaven, like an eagle, by an assumed eloquence, while the next moment he comes down like a goose!—one day received with rapture and delight, and the next kicked out of doors by his first admirers! Such fanatics may produce a great sensation among the ignorant for a time, and thus make "a fair show in the flesh," but ordinarily their work does not endure. Their hasty gatherings, like Jonah's gourd,

* The Presbyterians profess to be a "communion of saints" or holy persons, *i.e.*, to receive and retain in fellowship those only who give evidence of being savingly converted to God. The profession is good; but, alas! how far do the churches of the present day come short of it.

spring up in a night, and perish in a night. They generally profess to be enemies to bigotry, and friends of Christian union; but though expressions of liberality and love flow glibly from their oily tongues, they are more likely "by good words and fair speeches" to divide than to unite the true Church of God.

CIVIL AND RELIGIOUS LIBERTY IN PERIL.

FEW, till lately, were aware what power Rome has over our rulers. "The British and Foreign Evangelical Review" expresses a "profound apprehension of the dangers that threaten our LIBERTIES; not so much from the tactics of Popery, as from the alarming indifference of all classes, and THE INFATUATED POLICY OF OUR RULERS in regard to those tactics. Popery," it says, "is playing its master trick of shrouding the stiletto meant for the heart of British freedom, under the garb of religion."

When the question, "Who shall be Prime Minister?" was put to the House of Commons in July, in the form of a motion respecting Denmark, Mr. BENTINCK, a member of the House, said in it that, ten minutes before he rose, he had heard a rumour, which was known, he believed, to every one whom he was addressing; a rumour that some COMPACT OR ARRANGEMENT had been entered into, and that a certain number of members of the ULTRAMONTANE ROMAN CATHOLIC PARTY, who under ordinary circumstances voted with the Government, had been induced by some very pressing reasons from some VERY HIGH AUTHORITY, to PLEDGE themselves to give their vote against the Government, and to do so in accordance with that agreement or compact. It was a mere rumour, and he had adverted to it as such, but the division list, when it was published, would test the truth or falsehood of it. Mr. COGAN, a Roman Catholic, immediately rose, and admitted that he intended upon that occasion to separate himself for the FIRST TIME from many of the friends with whom he had acted throughout his political life; but he avowed himself, nevertheless, to be a staunch Liberal, and a hater of the Tories, though he was about to vote for placing them in office. He would vote for putting out the Liberals, for the purpose of PURIFYING them.

We are not told between whom it was that rumour reported the compact to have been made. Was it between the leaders of the Opposition, and certain rulers of the Church of Rome who can influence members of Parliament to vote as they desire? Is it possible that English politicians can enter into a compact with Roman Catholics, and promise to do their utmost to induce Parliament to give them this or that, as a kind of bribe to secure their votes in Parliament? What is there to throw light upon this subject? It is very important, for the rumour received that very CONFIRMATION from the division list which Mr. BENTINCK said would prove its truth or falsehood. "It will be seen," says a daily paper, "that EIGHTEEN of the Irish LIBERAL members voted against the Government."

If our politicians be willing to hold office subject to the pleasure of the see of Rome, we must not expect them to confess the fact. We must collect evidence of it from other quarters. Before this division took place, *The Morning Advertiser* said that it had "received from TWO quarters, each of them of UNDOUBTED AUTHENTICITY, and altogether unconnected, the important information that Monseignor Talbot, the Pope's private secretary, had just arrived in this country from Rome, WITH POSITIVE ORDERS FROM THE POPE TO THE ROMAN CATHOLIC MEMBERS OF PARLIAMENT to vote against ministers;" and it remarked that "in the present state of parties the destinies of the country are in effect, IN THE HANDS OF THE ROMAN CATHOLICS." Happily, the result of the division proved that this is not yet strictly true. *The Morning Post* of July 11th said, "In the recent debate, it became known that the Irish Roman Catholics would, almost to a man, irrespectively of their

being Conservatives or Liberals, support the Opposition; not because they disapproved of the course taken by the Government in respect to Denmark, but because they were instructed to do so by their SPIRITUAL ADVISERS. The Irish priests, headed by Dr. Cullen, regard Mr. Disraeli as the great champion of the Pope's TEMPORAL POWER, and hence the eager assistance which they gave him on the present occasion. They ought not to be astonished if English and Scotch members demur to their becoming virtually the NOMINATORS OF THE GOVERNMENT. Mr. Disraeli had sought the support of the Irish Catholic party by professing himself favourable to a POLICY IN ITALY of which the English nation, not excluding his own party, disapproves."

If it be so; if the votes of Roman Catholics were given on this occasion with a view to SUPPORT A CIVIL AND RELIGIOUS DESPOTISM IN ITALY, as an object superior to the welfare of Britain itself, and if this object was sought by endeavouring to place in power here, some person or persons believed to be in favour of such despotism, it is self-evident that the civil and religious liberties of England are not safe in the keeping of Governments whose power depends upon Roman Catholic votes.

The facts attending this division in Parliament would be alarming even if they were of a kind perfectly new; but they are more so if they can be shown to be THE RESULT OF A SYSTEM which is being used to FORCE the British Government, for the time being, whether Whig or Tory, to carry out the plans and wishes of the see of Rome.

In August, 1863, the first session of a great "Catholic Congress" was held at Malines, in Belgium. At that congress, Cardinal Wiseman made statements which cast some light upon this subject. He mentioned the concessions which Catholics had obtained from the English Government, and the means by which they had been obtained. He said, with respect to the EDUCATION OF THE POOR in England, that Roman Catholics had formed a POOR SCHOOL COMMITTEE, and that by its intervention they had "NEGOTIATED WITH THE GOVERNMENT, and obtained the advantages" which he enumerated; that Government had been led to PAY Roman Catholic chaplains in the ARMY, and also in the NAVY; and had granted, or were expected to grant, concessions as to GOVERNMENT PRISONS, COUNTY AND BOROUGH GAOLS, and WORKHOUSES. In reference to the manner in which they carry on their measures under different Governments, he said—"During the short Administration of Lord Derby, the head of the Tory party in 1858, Catholics received encouraging replies to their remonstrances," and "when the Conservative Cabinet was dissolved, the new Minister, Lord Palmerston, found, ACCORDING TO CUSTOM IN USE AMONGST US, two memoranda left by the outgoing Ministers, Packington and Estcourt, proving the good intentions of the previous Government with regard to Catholics in the NAVY, and those confined in PRISONS and WORKHOUSES, in consequence of commissions confided to the two Ministers above-mentioned by THE CHIEF of their Cabinet." A numerous deputation presented to the new Premier, Lord Palmerston, a memorial which contained "SIX DEMANDS, which, if granted, would give full and entire satisfaction to Catholics on all the points at issue."

The Cardinal stated more fully "the MEANS which have been employed by the Catholics of England to obtain" these concessions, by "efforts, some of which have lasted, without intermission, for TEN YEARS before being crowned with success." As to elections of members of Parliament: "Where there are several candidates, they [the Catholics] may be able, if united, to make one or the other side of the balance prevail, and seat a member who professes just views, or, at any rate, not hostile intentions." "Every one of the important concessions which I have mentioned as obtained by Catholics, has passed through PARLIAMENT, either by special Act, or admission into the estimates." "It has not been a struggle of PARTY; to which we were unequal: it has been the contest of patient confidence." "In our body there exist all possible shades of political opinions. . . . But when a question of justice arises,

there is no inquiry made concerning these differences. All unite as in one common cause, and concur in ONE UNIFORM COURSE OF ACTION." "The Catholic body in England do not WAIT for what might be considered propitious moments, or periods of MINISTERIAL CRISIS. Their progress must be slow. One CLAIM must be made at a time, that it may be calmly and leisurely ENFORCED; and then another must succeed, till all shall have been favourably exhausted." The words in small capitals are not so printed by the Cardinal.

From these statements, it appears that on all points affecting the CHURCH of Rome, Roman Catholics of all political opinions unite in making "demands" upon the Government; that though they are generally too weak to turn the "BALANCE" of party, they are ever on the watch for "propitious moments and periods of Ministerial crisis;" that the concessions made by the present Government are the following out of what was promised by Lord Derby, and that even if Lord Derby has made new promises as to what he will do if Roman Catholics place him in power, yet Lord Palmerston, if his Government should become "PURIFIED," in the Roman Catholic sense, so as to make promises still more acceptable, may hope to enjoy again the very votes which have been given for Lord Derby.

But is England so lost as quietly to permit her independence, her honour, her civil and religious liberty, to be destroyed by means like these? May God in mercy rouse her to say, No.

WILLIAM NORTON.

Obituary.

MR. ALEXANDER URQUHART, SENIOR.

MR. ALEXANDER URQUHART, the subject of this brief memoir, was born at the farm of Cluny, in the parish of Rafford, and county of Elgin, on the 20th April, 1776, and died at Elgin on the 12th August last, having nearly attained the patriarchal age of ninety years. He served his apprenticeship to the trade of a mason and slater in Forres, 1795—8, married soon after the completion of his apprenticeship, and came to Elgin in 1801, where, with unflinching integrity and increasing success, he carried on business for half a century. His attention was early directed to the importance of personal religion, and it was his happiness to have found the Saviour in the morning of life. He was brought to the knowledge of the truth under the ministry of the Rev. William Ballantine, a talented and faithful minister of the gospel, and the first Independent in Elgin. Mr. Ballantine's history was somewhat singular, and, as it illustrates the origin and rise of Congregational principles in Elgin, it is here given. He was a native of Edinburgh, and, having early lost his parents, was brought up by an uncle who kept a large boot and shoe warehouse, with whom he served an apprenticeship; but his fitness for higher ends soon became apparent. Having been brought to a knowledge of the truth at an early period of his life, he inclined to devote himself to the service of God as a minister of the gospel of Christ. In pursuance of this object, he was sent to prosecute his studies at the University. By and bye, however, he caught the impulse which the zealous efforts of the Messrs. Haldanes, Ewing, and others were propagating through the country in favour of active efforts for the spiritual benefit of their unenlightened countrymen, and was seized with an ardent desire to give himself to the same good work. Finding, however, with his fellow-student, the late Rev. John Cleghorn, of Argyle-square Chapel, Edinburgh, that the rules of the body of Christians with which he then stood associated presented certain obstacles to one in his circumstances engaging in such ser-

vices, he came to the resolution of separating himself from that body, and uniting himself to "the Missionaries," as Mr. Haldane and his party were then called. Mr. Cleghorn and he accordingly seceded from the "Burghers," and in order to unite the further prosecution of their studies with the occasional exercise of their energies as preachers, went to the Academy at Gosport, under the care of the late celebrated Dr. Bogue, where they remained studying and preaching for two years. They then returned to their native country, burning with holy zeal to be the messengers of peace to those who were living without God and without hope in the world. After some enthusiastic, laborious, and self-denying service as itinerants, or home missionaries, Mr. Cleghorn became pastor of the "Missionary" Church at Wick, and Mr. Ballantine pastor of the church at Thurso. In 1801, at the advice of the late Rev. Dr. Bain, of the "Little Kirk," he was called to the church then assembling in Moss-street Chapel, which was formed of a party of Non-intrusionists from the Established Church, and although for some time after his settlement the chapel was crowded to the ceiling, and the young especially hung with rapture on his ministrations, it soon became apparent that amongst the managers there were few spirits congenial with that of William Ballantine. He was grieved at the formality of some in the church, and the intemperance of others, and wishing only for the fellowship of the pious, who, like himself, had been made the subjects of the Spirit's sanctifying influence, he aimed at purifying the church, and following out those principles which they well knew he professed when they called him, viz.—the weekly observance of the Lord's supper, and the admission of none into the church but those giving evidence of having been born again. But persecution arose, and William Ballantine was driven into the arms of the Haldanes again, who built for him in 1803, at an expense of £1200, a much larger chapel, and there was established the first Congregational church in Elgin, of which Mr. Urquhart became at once a member. In 1807, Mr. Ballantine left Elgin for London, where he shortly after became a Baptist, and was co-pastor with Mr. William Jones (the talented author of "The Biblical Cyclopædia," &c., &c.), of the church assembling in ——— street, London. He afterwards removed to America, and died "elder" of the Baptist church assembling in Bank-street, Philadelphia, in 1836. While in Elgin, Mr. Ballantine conducted, under the auspices of the Haldanes, a class of young men for the study of the Scriptures, among whom was Mr. Urquhart, and there he laid the foundation of that profound knowledge of the Bible which he exhibited during his long and valued life. Others of the class, such as the late John Munro, of Knockando, and Lachlan McIntosh, of Grantown, became useful and laborious ministers of the gospel. Under the same auspices and superintendence were established in the villages surrounding Elgin the first Sabbath schools, and here were instructed weekly, by these young men, not only children, but parents and others who assembled, in many instances receiving the first rudiments of their education, and being instructed in the things which belonged to their everlasting peace. Mr. Ballantine was succeeded by Mr. Stewart, from Perth, who was only eight months in Elgin, when he became a Baptist, and, shortly after, twelve or fifteen members of the church embraced the same sentiments, and were immersed on a profession of faith. Mr. Urquhart is supposed to have been one of these, all of whom ultimately seceded from the Independent church, formed a meeting of their own, and conducted it, with little intermission, through evil and through good report, till the establishment of a regular ministry in 1840, and so originated and was established the Baptist cause in Elgin. The local papers vie with each other in bearing testimony to the unblemished character of Mr. Urquhart's life. One says—"Our

obituary to-day contains a notice of the death of one of our oldest and most respectable tradesmen. . . . Quiet in manners, and sincere in his religious convictions, deceased passed through life in a quiet, unobtrusive manner, and died calmly at the end of a long and virtuous career, showing tradesmen he has left behind him an example how a man may prosper in business by steady habits and enterprise. The respect in which the deceased was held was shown by the large concourse of mourners who attended the funeral on Monday." Another observes—"Mr. Urquhart was an office-bearer in the Baptist church, and before the formation of a regular congregation of that body he officiated as pastor, in an upper room of the old Meeting-house, to a select number of this body, some of whom belonged to Forres, and travelled out and home (twenty-four miles) that they might have fellowship there with the faithful few. Mr. Urquhart was *a good man* in the strictest sense. He disliked obituaries, as being generally too flattering. 'When I die,' said he, 'all I want said of me is,—A sinner saved by grace.'" This witness is true. The writer pauses, and trusts that nothing inconsistent with that desire is expressed herein. He was the friend of missions, and has left small legacies to the Home and Foreign Baptist Missionary Societies, the Baptist Evangelical Society, the Elgin and Morayshire Bible Society, and to the poor of the church. He enjoyed good health throughout his long life, and died as he had lived, in the possession of all his faculties, and with unwavering faith in that Saviour whom he loved so long. "A sinner saved by grace."

Poetry.

HOME.

Oh, where shall the soul find her rest and her home?
Whose wings will protect her? How long must she roam?
Does not the world offer one city of peace,
One spot free from sin, where our labours may cease?
No, No, No, No! Far out of sight,
Beyond is our Home in the kingdom of Light.

And Jesus, our Saviour, our Brother, is there—
No sin shall oppress us, no death, pain, nor care;
But melodies sweeping, in angel harps roll
A welcome of triumph to each ransom'd soul.
Rest, Rest, Rest, Rest! There we may rest
For ever with Christ in the home of the blest.

Dear Saviour, our hearts burn within, and we long
To join in the angels' victorious song.
Hallelujah to Him who hath bought us!—they cry—
The Lamb who hath loved us, who reigneth on high!
Wait, Wait, Wait Wait! Soon shall we hear
The voice of the Master who bids us appear.

Then courage, our souls! for the warfare is short;
Our armour is strong, and secure is our fort;
And when we have triumphed, and each has his crown,
At the feet of the Lord we will cast them down.
Joy, Joy, Joy, Joy! Safe home at last—
The battle is over—the peril is past.

Page for the Young.

DOING GOOD.

"How I wish I could do some good, mother," said Anna. "I should like to read the Bible to some old blind woman, or carry jellies and fruits to some poor invalid. I have read stories about good little girls doing so, and it seems so pleasant. I wish I could do some such thing. But there are no blind or sick people here that I know of, and I don't know of any good that I can do."

"I am thankful that the people of our acquaintance are none of them blind nor bedridden, even if it does deprive you of a subject for romantic visits of charity; but there's plenty for you to do in your own house, if you really wish to do good."

"Why, what, mother?"

"Just look around you. This room has not been dusted this morning; some of the chambers are in disorder; my basket is crowded with sewing; the baby has not been in the open air for a long time; and Bridget is constantly complaining that she has too much work."

A mingled expression of shame and dissatisfaction covered Anna's face. Surely there was enough and too much for her to do at home, but it was not what she wanted to do. It was all disagreeable work. She complained that it was dirty work to dust, hard work to make beds, dull work to sew, tiresome work to draw the baby in his carriage, and the worst of all work to help Bridget.

"It seems, from your own account," said her mother, "that the good to be done here at home will give you an opportunity to exercise some of the greatest virtues, and to grow in worth and excellence. It calls for effort, labour, patience, self-control, and self-denial. God has kindly put you in a school where you may learn the graces. Had you no more worthy or difficult duties than to trip along pleasant paths on a pleasant day to the neat cottage of some sick or blind person, who would overload you with thanks for your trifling kindness, you would be very likely to grow indolent and useless, pleasure-loving and vain."

Anna said nothing, but slowly rose and dusted the room. The cloud soon began to break away. It is not so hard to work as to dread work. And when the dusting was over, Anna went to the baby, and, patting his fat cheeks, made him laugh and spring with delight by promising him a ride in his carriage.

"Had I not better help Bridget before I do the work in the chambers?" she cheerfully asked. "The breakfast dishes are not yet washed."

"Well, help her, then," answered her mother.

While Anna was busy with the dishes, she remembered that Bridget could not read, and she thought it would be the nearest like reading to an old blind woman of anything she could do, to read to Bridget; so she said to her in one of her softest tones, "You can't read, can you Bridget?"

"And ye nade n't be telling me that same. Sure I know well enough I can't."

"Don't you want me to read to you some time?"

"I don't want anybody to rade to me. I'd like better a chance to learn to rade meself."

An excellent idea, as she thought, came into Anna's mind. She would teach Bridget to read. "I'll teach you to read, Bridget," she said. "Wouldn't you like to have me?"

"I wants no children's teachin," said Bridget most ungraciously. "Sure, there is a school for us; but what time can I git, slavin here till bedtime, and thin me work not done?"

It was plain that there was no chance for Anna to do anything romantic or story-like with Bridget, so she silently finished what she had to do in the kitchen, and went to other duties. When she had put the chambers in order, and given the baby his ride, she was very tired,

still she was very happy. She had been doing her duties, doing right, and she was better satisfied with herself and everything else than she had been for a long time.

In the afternoon, as she sat sewing by her mother, she told her of the repulse she had met with when she made such kind offers to Bridget.

"I am not surprised at Bridget's feeling," said her mother. "It is quite natural that she should prefer to learn at a school, rather than have you for her teacher. Do you really wish to do Bridget good, Anna?"

"Yes, mother, I should like to read to her, and teach her to read."

"You think that would be a pleasure to you? It would be a new thing, and gratify your taste for excitement. But would you like to do Bridget good, even at some cost to yourself? Would you be willing to teach her to read, even if it should be very wearisome or painful to you to do so?"

Anna hesitated. Her morning's experience of disagreeable and laborious duties done, and the quiet conscience that followed, came to mind, and she said, "Yes, mother."

"Then you had better help Bridget to learn to read in her own way. Assist her in her work, and give her an opportunity to go to school three evenings in the week."

"But I can't do some of Bridget's work."

"No; but you can do enough to give her time for the school."

Few young people like work, and Anna's face began to grow cloudy at the prospect of an increase to her labours in the kitchen with the ungracious Bridget. She pondered a while, and then said, "Do you think, mother, I *ought* to help Bridget, so that she can go to school?"

"What should you want, were you in Bridget's place?"

"Of course I should want time to go to school."

"Then certainly you ought to help Bridget to gain the time."

Anna's duty was thus made plain to her, and she no longer shrank from it. Her kindness to Bridget was received with such unexpected joy and gratitude, as well repaid her for her labour and self-sacrifice.

But it was not long before she learned that *duty*, whether light or easy, pleasant or distasteful, whether with or without reward on earth, *must be done*, and that the greatest good, the richest life, the largest growth to the soul, is found in doing it.—*The Christian Visitor.*

Correspondence.

BAPTISMAL REGENERATION.

To the Readers of the Primitive Church Magazine.

DEAR FRIENDS,—As the Baptismal Regeneration controversy is now well opened, allow me to urge upon you the importance of taking advantage of the public mind for reading controversial literature on this question. The Baptist Tract Society has been alive, and published four tracts, numbered 242, 243, 244, 245, analysing the "Church Catechism," bearing on this error, and they are calculated to do immense good in rightly informing the people. But the tracts will do no good on the shelves of the publishers, and the Baptist Tract Society, it seems, has not sufficient funds to circulate them by tens of thousands, as they should be circulated. Allow me to ask you, Will you help to circulate them? This you can do at a very small cost. Suppose each of the readers of "The Primitive" were to invest fourpence in this work, and send stamps to Mr. Elliott Stock, 62, Paternostor-row, they would be able to purchase twenty-five tracts (fifty for eightpence), and have the pleasure of circulating them themselves in their own immediate neighbourhood.

Never has been a better opportunity of making our principles known than at the present, and as others are alive,

why should not we be? Let us be up and doing.

I ought, perhaps, to say, this does not emanate from the Baptist Tract Society. I am in no other way connected with them than that I like their tracts, have purchased and circulated some hundreds of them, and would urge upon my friends everywhere to do the same. The little "Strange Light" would do good service just now.

Yours truly,
GEO. WEBB.

Eynsford, Kent,
September 13th, 1864.

Rebiews.

The Living Word; being a Short Argument for the Inspiration of the Bible. By JAMES H. MILLARD, B.A. London: J. Heaton and Son. Pp. 48. Price 6d.

THIS is a very devout and well-timed discourse. It has the ring of a true loyalty to the Holy Word. That Mr. Millard's trumpet gives no uncertain sound on the great question of Inspiration, will appear from the following extracts.

"The authority of the Scriptures entirely depends on the fact of their divine inspiration. If they are really inspired by God, they must be of paramount authority; if they are not divinely inspired, the demands made in their behalf are visionary and baseless."—P. 15.

"The mystery of Inspiration I would class with the mystery of the Trinity in unity in the divine nature, with the mystery of the Redeemer's incarnation, and with the mystery of the Spirit's work in regenerating the heart of man. It is a subject that wholly transcends our powers; and from the striking failures we have noted, and their melancholy results, we may surely learn the salutary lesson of not attempting to be wise in this matter above what is written."—P. 34.

"How far does this Inspiration extend? To this I confidently answer, *Throughout, and in every part.* For I cannot conceive of a part that shall be divine being distinguished from a part that shall be human."—P. 36.

"Those men who wrote the Bible were weak, erring men like us; they were conversant with our trials, conscious of our infirmities, and had sounded the depth of our guilt. But when God breathed upon them, surely they were no longer the weak men they were before!"—P. 37.

"And it is the same with *the written word*, the transcript of himself. It is one organic, living whole—of earthly substance, indeed, but of heavenly mould—with divine life and energy pervading every part, divine majesty and beauty dignifying it throughout."—P. 38.

"Time would fail us to examine each objection in detail, but we fearlessly assert that down to the present day, there has not been a tittle of evidence adduced which shows the Bible to be even scientifically wrong. The voice of SCIENCE is also the voice of God, and we earnestly hold to the belief that, when our science is complete, and our interpretation of Scripture is thoroughly established, there will be found no discordance whatever between these two utterances of the Divine Mind."—P. 42.

The above quotations will give our readers an idea of the animus of the whole discourse. We trust they will be induced to purchase, to read, and to circulate, this very timely address. For ourselves, we heartily thank our excellent brother Millard for the good service he has done to orthodox Christianity.

The Church of Abraham, Isaac, and Jacob. By a STUDENT. London: Elliot Stock. Pp. 95. Price 1s. 2d.

THIS is a reply to the Rev. A. M'Caul, D.D., of Trinity College, Dublin, in his wholesale opposition to the spiritual method of interpreting the Old Testament. But in combating M'Caul's reluctance to admit a spiritual interpretation in any case, "a Student" advances this strange utterance,—"Divine truth is not revealed through the letter or grammar of the Bible, but through its spirit" (p. 4), which we submit, is a perfectly unintelligible dictum. It is

self-evident that, the *medium* through which Divine Truth is revealed is the word or letter of the Bible, grammatically, *i.e., correctly*, understood. The question whether any passage or event had a typical reference to something future, is to be decided by Jehovah's obvious intention in the case, by the tenour of Scripture, and by express allusions in subsequent inspired writers. We believe "a Student" is right in *most* of his interpretations, and that he has rendered good service to evangelical religion by the publication of his carefully prepared pamphlet. But he did not need to damage a good cause by the passage we have quoted. We cordially commend the work to the attention of all who study the lively oracles. It might well be called "The Gospel in the Old Testament."

Songs in Sorrow and Songs of Joy. By C. H. J. A new and enlarged edition. London: Nisbet and Co., and Hamilton, Adams, and Co. Edinburgh: Jas. Taylor. Dublin: J. Robertson and Co. Pp. 228.

This is a collection of brief, experimental, and devout self-communings of the soul, in verse. The poetry is throughout of only moderate excellence; the rhyme is often poor; the measure of the lines frequently defective; but the tone and sentiment are eminently pious, Scriptural, and elevating. To the troubled soul, these brief effusions will have a special charm. They are rather too much in one strain throughout, and thus produce a feeling of monotony if read consecutively for any length of time. But for occasional use, this little volume is admirably suited. It would make an excellent present for a tried Christian friend. And any believer in the Lord will find the perusal of one of these "Songs" daily, a very profitable and edifying exercise. On the whole we heartily commend the work.

The New Birth. By Charles Stovel, of London. London: Elliot Stock. Price 1s. Pp. 74.

This pamphlet is another contribution to the "Baptismal Regeneration Literature," with which the present day is deluged. The contents are "A Brief Introduction: I. The practical case as it was presented to our Lord, in living characters, during his ministry upon earth. II. The import of our Lord's demand—'Ye must be born again'—as taught in the words which he employed, and the examples that were before him. III. The practical importance of this requirement of our Lord, elucidated by facts which are ascertained in the kingdom over which he presides. Including, First. Effects which necessarily depend on the success or failure of birth. Secondly. The spirituality of this kingdom viewed in its relation to depraved humanity. Thirdly. The services in which the subjects of this kingdom are to be employed on earth and in heaven. IV. Practical exhortations, in which the subject is brought more directly into the use which should be made of it by readers at the present time. V. Concluding admonitions."

This little work is marked by all the usual excellencies and defects of the author's style. It is manly, forcible, and occasionally eloquent; but the construction of the sentences is often cumbrous and obscure. We thoroughly agree with our revered brother Stovel in the positions which he lays down, but cannot see how he can be an Open Communionist *consistently with his own principles.* We advise our Strict brethren to diffuse this pamphlet as widely as possible, for all its arguments lead logically to that platform of church government for which this Magazine contends. Birth of the water of baptism is regarded as "the birth which brings that real life (previously produced by the Spirit) into open and lawful recognition, nouriture, protection, and employment."—P. 15.

We thank Mr. Stovel for his honest outspoken testimony on the great theological question of the day; and most respectfully submit to him the propriety of a re-consideration of his position on the "Communion Question" in the light of the principles laid down in the pamphlet before us.

Popular Appeal in Favour of a New Version of Scripture. Part First. Perth: Printed by Chas. G. Sidey, Post Office. Price 7d., post free. Pp. 34.

THE call for a new version of the Holy Scriptures is becoming more and more imperative. We have looked over this little tractate with deep interest, and wish the author success in the agitation which he has commenced. We do not believe, however, in the perfect accuracy of some of his renderings of the 4th Psalm.

The Old Man and his Granddaughter at Enville. By the late Rev. JAMES HARRINGTON EVANS. London: W. H. Collingridge.

A MOST touching, beautiful narrative, and full of vital gospel truth. It is an excellent little book to present to the careless sinner, and is just as suitable for the anxious enquirer.

Bristol Tracts. By the Rev. D. A. DOUDNEY. Nos. 1—12. London: W. H. Collingridge.

THESE tracts are written for the special comfort of tried and tempted lambs. They are very unctuous, and experimental in their character.

Short Sermons for the People. By CHRISTMAS EVANS.

Occasional Pamphlets. Nos. 1—4.

Juvenile Missionary Herald (Baptist). January to August, 1864.

London: H. J. Tresidder, 17, Ave Maria-lane, E.C.

THESE are all useful publications of their kind. The "Short Sermons" by Christmas Evans are full of evangelical instruction rhetorically conveyed. The "Juvenile Missionary Herald" is very creditably edited and published. It ought to be better known than it is. What is to prevent its having a circulation of 100,000 monthly, if proper efforts are made? The "Occasional Pamphlets" are all good. Among the contributing authors are the well-known Mrs. H. B. Stowe, and Henry Ward Beecher. We would especially commend to our readers, Thoughts on Slavery, by Mr. Beecher. Every Englishman with Southern proclivities should read it. We wish Mr. Tresidder success in this series.

Hamilton, Adams, and Co., of Paternoster-row, are bringing out, *elegant little reprints of some of the most Popular Poems by our best authors.* They will make capital reward books for the better class of children. We find in the series,—Hymn to the Seasons, by Thomson; Messiah, by Pope; Three Battle Pieces, by Campbell, Southey, and Wolfe; The Children in the Wood; Lines on the receipt of My Mother's Picture, by Cowper; John Gilpin, by the same author; An Elegy, by T. Gray; The Cotter's Saturday Night, by Burns; The Pet Lamb; We are Seven; A Perfect Woman, by Wordsworth; Erebus and Terror, by Walter White; Christmas in the Olden Time, by Walter Scott; The Village Blacksmith, &c., &c., by Longfellow. The price of each is not marked, but we conclude it will not exceed twopence. Thus some of the best poetry in our language is placed within reach of all.

THE ENGLAND OF TO-DAY.—Many praiseworthy attempts have been made of late years to depict this country by pen and pencil, and show us to ourselves and others just as we are, after all the changes which time has effected in us. Every year new railways are opened up, new towns are developed, our population is enlarging itself, and to ascertain the latest facts we must consult the latest register. A map of England recently issued by the Messrs. Horniman and Co.—so well known in the tea trade—provides us with valuable statistics and information. We here find every new line of railway, every town and village of importance in the kingdom carefully marked, together with the figures representing their several populations at the last census, also the name of the appointed agent for Messrs. Horniman's much-approved article. The map is exhibited at every railway station, where it will no doubt be consulted with much benefit by travellers in search of information.

Intelligence.

DENMARK.

3, *Boldhusgade, Copenhagen,*
October 4th, 1864.

My dear Brother Howe,—At the end of August I sent you a letter with an account of my labours. I have now the pleasure of sending you a report of my labours from that time.

Generally, once a year, our brethren in the south of Jutland, from Veile and neighbourhood, and the parishes of Hveisel, Give, Nykirke, and N. Snede, assemble at Hveisel parish for edification and mutual encouragement. On account of the unhappy war, the brethren at Veile not being able to leave their homes, not even for half a day, this meeting was obliged to be postponed either till a truce ensued or peace was concluded. The last truce came, and this meeting was held on the Lord's Day, 28th August. This was an exceedingly happy day. All the brethren who were able to leave home assembled, and we had a very large meeting. A goodly number of strangers also attended, and we all, but particularly our brethren from Veile, felt exceedingly happy because we were permitted, through God's rich grace, to assemble to magnify his holy name. It was indeed a day of great joy and rejoicing.

Monday, 29th, our brother N. Nielsen, pastor of the West Zealand church, arrived at Veile. He came to visit and encourage our brethren on account of the sufferings arising from the war. He stayed with us about a week, and on Lord's Day, 4th September, we had an interesting meeting in Give parish, at which Mr. Nielsen and myself preached. Monday, 5th, I went with brother Nielsen to Veile, and Tuesday, 6th, he left for Zealand. Lord's Day, 11th, I was at a place called Oesterhoe, and held a meeting there, and Wednesday, 14th, I left Jutland for Funen and Zealand, having engaged to make a tour with brother Nielsen to the north of Zealand, where I had long been desired to come, it being many years since I had been there. Thursday morning, near five o'clock, I arrived at Nyborg, in Funen. I visited our brethren, and advised them about several matters respecting which they had consulted me. I am sorry to say that there are but few of our brethren remaining of the church at Nyborg, most of them having left for America. There is, on the whole, a great desire among our brethren in this country to go to America, and many leave every year. Their prospects are far better there than here. Friday, 16th, at night I arrived at Slagelse, where brother Nielsen is living, and Saturday morning we left Slagelse for the north of Zealand. We first visited a place called Wente. There was a wedding, and I addressed the new married couple and the meeting from Eph. iv. We were invited to stay for the night with some Christian people in the neighbourhood, who showed us great kindness. Lord's Day, 18th, we went to a place called Trönninge. We had a blessed meeting there. Many people were assembled, and a young man was baptised.

Monday, 19th, we went to Höiby, in Odsherred, the most northerly part of Zealand. We have a little church there. Tuesday, 20th, we had a meeting at Höiby; Wednesday, 21st, one at a place called Sonnerup; and Thursday, 22nd, another one near Höiby. I had chiefly to preach at these meetings. All of them were well attended, and, I hope, not without blessing. Friday, 23rd, I went from Nykjöbing, in Odsherred, to Copenhagen; and brother Nielsen stayed a few days longer in Odsherred. The church in Odsherred is not very large, but it seems to be a rather happy one. All the brethren I visited appeared to possess much of the spirit and love of Christ. God bless them, dear people.

At Copenhagen I arrived on Friday night. Here I labour as usual in the church, and am busily engaged with writing, visiting, preaching, &c., from morning to night. I preach regularly twice every Lord's Day, and administer

the Lord's supper (we have weekly communion), and preach Wednesday night. These are our regular meetings, but beside these we have various other meetings, as prayer and business meetings. The meetings here are generally well attended, and many listen with deep interest to the glad tidings of salvation. I am also happy to say that the church here is doing pretty well. Several of our brethren visit the sick and wounded in the hospitals, and distribute tracts and Scriptures, and speak to them about their immortal souls and the dear Redeemer who came into the world to save sinners. They meet with many encouraging instances, but also with many of a painful nature. A vast number of religious tracts and Holy Scriptures have been distributed this year in this country; vastly more, I am sure, than ever has been the case any previous year. Beside a good stock of tracts I had on hand, I have already published 50,000 new ones this year. Many of these have gone to the army, and I have now again to get ready for printing various new tracts. I am also about translating several of Spurgeon's sermons for publication. I doubt not that the Lord will graciously bless these means, humble though they may be, to the salvation of many poor sinners, and the furtherance of his kingdom and glory. You will no doubt be glad to learn that, although many thousands of our poor fellow mortals have been maimed and killed in this miserable war, and that, although many of our brethren have served in the army and been at Dannevirke, Dybböl, Als, and in the hottest affairs, yet, as far as I have been able to ascertain, not one of our brethren has fallen nor been wounded in any serious degree, blessed be God. If this really be so, what a remarkable fact! It proves that the Lord is able to keep his people even in the hottest battle, and that a thousand may fall at the side of the servant of God, and ten thousand at his right hand; but it shall not come nigh him.

You are aware, I suppose, that the German hosts are still occupying Jutland, and that, as conquerors, they make use of their power as hard masters. This province, and indeed the whole country—but particularly Jutland—suffers exceedingly from their unjust extortions; and who knows when we shall get rid of them. May God, in mercy, bring good out of all this calamity, and may the people learn to fear, and honour, and serve him. Pray for us, dear brother, that God may graciously send help, and bless us again after the days in which we have been afflicted, and that all may tend to the promotion of his kingdom and the glory of his great and holy name.

I shall be very glad to see a few lines from you. I intend, please God, to stay here some time—perhaps a month or so longer. With affectionate Christian regards to yourself, Mrs. Howe and family, and all kind friends,

I remain, dear Brother,
Yours in the love of Christ,
A. P. Förster.

OPENING SERVICES.

NEW BAPTIST CHAPEL, MELTHAM, NEAR HUDDERSFIELD.

The members and friends of the Baptist church, Meltham, have recently been engaged in the erection of a new place of worship. The necessity for such an undertaking for the comfort of the church and the progress of the cause has long been felt, especially by the pastor, the Rev. T. Thomas, who is now in the seventy-fifth year of his age, and the thirty-sixth of his residence at Meltham, and whose untiring and self-denying labours in this work entitle him to the lasting gratitude of his own beloved people and the friends of the denomination generally. The new edifice is a very beautiful one. It is in the Italian style of architecture, and will comfortably seat 600 persons, exclusive of Sabbath school children, for whose accommodation neat and ample provision has been made.

The opening services were commenced on Wednesday, August 10th, when two sermons were preached by the Rev. H. S. Brown, of Liverpool. On Lord's Day, August 14th, sermons were preached, morning and afternoon by the Rev. E. Parker, of Farsley, and

in the evening by the Rev. R. Green, of Buxton-road Chapel, Huddersfield. The services were continued on Monday, August 15th, when a sermon was preached in the afternoon by the Rev. J. P. Chown, of Bradford. In the evening a public meeting was held. The chair was taken by Alfred Crowther, Esq., of Lockwood; and addresses were delivered by brethren H. Watts, of Golcar, G. Taylor, of Burnham, G. Walker, of Longwood, B. Wood, of Crosland Moor, and J. Barker, of Lockwood.

The cost of the chapel, including the site, is nearly £1,000; of that amount nearly £1,500 had been paid or promised previous to the time of opening. There was an evident determination on the part of many friends at the Monday evening meeting to have the chapel clear of debt, if possible, before the opening services terminated. Subscription papers were handed round; and after that, a call for the collecting boxes was made. When the different contributions came to be reckoned up, it was found that the entire amount had been raised, and that, in addition, a handsome surplus was left in hand towards converting the old chapel into a Sunday school. This announcement produced a thrill of joy throughout the large assembly.

OPENING OF A BAPTIST CHAPEL,

Every stone of which has been quarried by the hands of the Minister.

THE traveller per steamer to Inverness by the west coast cannot fail, shortly after leaving Oban, to observe on his left hand the lovely green island of Lismore, standing almost in the middle of Loch Lhinn, up which he is sailing. From the lighthouse erected on its southern extremity, to the pointhouse at the northern, is a distance of twelve miles, while its average breadth may be computed at two.

The visitor to this island must first land at Port Appir, and then take ferry (about a mile) across the loch, when the weather permits. A proverb on the island which says, "that for every day a stranger voluntarily remains, the weather compels him to remain two," sufficiently indicates the nature of the climate, and the character of the storms that frequently sweep up the loch. Not far from the centre of this island, there is a small property of about twelve acres, six of which are arable, the rest rocky, that has for several hundreds of years been in possession of the Livingstons: it was awarded to them for their faithfulness to the church, and their services as mace-bearers to the Bishop of Lismore, and was at one time much larger in extent than at present. It is now in the possession of our brother Alexander Livingston, one of the agents of the Baptist Home Missionary Society for Scotland.

His preaching stations on the island are five, while those on the surrounding districts of Morvan, Strath-Appin, Lorne, and Lochawe, are numerous; to these latter places he goes partly by water, in his little boat of twelve feet keel, and partly on foot; his nearest station is two, and most distant thirty miles from his own house, to the latter of which he has no fewer than three ferries to cross, all of which are at times dangerous.

Having no convenient place of meeting, it has long lain upon our brother's heart to erect a small Baptist chapel in this his native island; and about two years ago he came south, and with much toil and travel succeeded in collecting a sum of sixty pounds, with which he returned home, and at once set about his long-cherished work. He has not only granted the site whereon the building is erected, but to lessen the expense, has, with his own hand, quarried every stone of the building, besides assisting during its erection as a labourer to the workmen.

On Sabbath, the 4th September, to the joy and delight of our dear brother, and the poor brethren there, this little place, thirty feet long and twenty wide, comfortably seated for 150 persons, was opened for the first time for divine worship. The services in Gaelic were conducted by our venerable brother Grant, of Tobermory, and brother John McDougall, of Bargullin; while two brethren from Glasgow conducted the services in English. The morning attendance numbered 120, the evening

seventy—the falling off in the evening being accounted for by the distance the friends had to travel, and the threatning aspect of the weather. On the following evening the friends held their first *soirée*, the brethren already named, and others, taking part in the proceedings, thus bringing to a close the interesting services connected with the opening of this little place of worship, for our brethren of this island and its neighbourhood.

We cannot omit to mention that the pulpit was kindly presented by a friend in Tobermory: the pulpit Bibles and Psalm-books (Gaelic and English) are the gift of a gentleman in Oban, not a Baptist; nor that there now rests a debt of over forty pounds upon the chapel, which our brother is most anxious to remove. His own resources are all exhausted, and his family, already deprived of many of the necessaries of life, will have to submit to still greater hardships if this debt is to be removed by his own unaided efforts.

Will the Lord's people kindly assist our brother in this matter?

Any communications may be addressed to Mr. Jervis Coats, 20, Union-street, Glasgow; Maitland and Kerr, 34, Candleriggs-street, Glasgow; or to the Rev. Alexander Livingston, Lismore, Mappin.

LAYING THE FOUNDATION STONE OF A BAPTIST CHAPEL.

On Thursday, October 16th, the foundation stone of a new Baptist chapel was laid in Onston. There was a very numerous attendance considering that the place chosen for the erection is in quite a rural district. The residents of the locality had turned out well, and there was also present persons from Warrington, Tarporley, Northwich, and other adjacent places. The proceedings at the new building commenced at two o'clock by singing an appropriate hymn and prayer offered by the Rev. T. Smith, of Little Leigh.

The Rev. Joseph Harvey then gave a statement explanatory of the origin and progress of the efforts made for the erection of a Baptist chapel in Onston, in which he said that in all his experience he had never more strikingly seen exemplified the truth of the adage "Where there's a will there's a way," than in the present instance. God had given a willing heart, the people had come forward freely with their contributions, and, considering their circumstances, had liberally given their assistance. Mr. Harvey then read a list showing what had already been contributed, which included the following donations:—

	£	s.	d.
Mr. John Swinton, Crewton	10	0	0
W. Ross, Esq., Liverpool	10	10	0
Thomas Aked, Esq., Bradford	5	0	0
S. Howorth, Esq., Waterbarn	5	0	0
Rev. J. Harvey, Little Leigh	5	0	0
Mr. C. Bate, Tarporley	5	0	0
Mr. S. Hignett, Onston	3	0	0
Mr. Smith, Onston	3	0	0
Mr. Pennington, Little Budworth	3	0	0
Mr. James B. Fairhurst, Acton	2	0	0
Mr. Worrall, Little Leigh	2	0	0
Mr. Tipping, Onston	2	0	0
Mr. Joseph Swinton, Acton	2	0	0
Mr. Thomas Barber	2	0	0

and a number of others for £1. Mr. Harvey said that the bottle he held in his hand, and which was to be deposited in the stone, contained none of the current coins of the realm; for these they had ample use above ground. Its contents were a copy of the "Primitive Church Magazine," of the *Northwich Guardian* containing the advertisement announcing that service, and a letter from their friend Mr. Ross in reply to the request for him to lay the foundation stone, and a paper containing a brief history of the movement resulting in the building of a new chapel, from which we extract the following:—

"The land for the chapel was purchased at a very reasonable rate from Samuel Hignett, Esq., of Onston. The chapel, which is to be reared by public subscription, is being built by Mr. Abraham Pennington, of Little Budworth, and is intended for the use of the Baptist church meeting at present in a hired cottage at Cheese Hill, Norley, and for all others, who in future days shall hold the doctrines that distinguish Particular or Calvinistic Baptists, and that shall maintain and practice Strict Communion. This church was formed some fourteen years ago in a cottage situated in Norley, and occupied at that time by Mr. Joseph Harvey, and consisted of a few members

of the Baptist church, under the pastoral care of Mr. Thomas Smith, of Little Leigh, who were residents of the neighbourhood of Onston and Norley, and of others who through God's blessing had been added to their number."

Mr. HARVEY then called upon Mr. Ross to perform the ceremony of laying the foundation stone of the new chapel, and presented him, for the purpose, with a silver trowel, bearing the following inscription:—"Presented to William Ross, Esq., of Liverpool, as a small acknowledgment of his Christian kindness in laying the foundation stone of the new Baptist chapel, Onston, near Northwich, September 15th, 1864."

Mr. Ross then laid the stone in the usual manner, and expressed his sincere hope and fervent prayer that the building might be safely raised and be successful in the object for which it was designed. It was with very great pleasure he met with them, and he felt it an honour to have the privilege of laying the foundation stone of a Baptist chapel. There was no one whose heart beat more warmly for the success of those principles which it was the design in the erection of that building to propogate, and which had for their ultimate aim the salvation of men and the glory of God. He could only endorse what his friend Mr. Harvey had said, that they required money and means to complete the undertaking, which he hoped and believed would be forthcoming. He had no notion of building chapels, and leaving them in debt to give trouble and anxiety to others. As a trustee of that chapel, he was determined, as far as lay in his power, that it should be opened free from debt.

The Rev. J. Wilkinson, of Stockton Heath, and the Rev. Mr. Bostock, of Tarporley, also took part in the services.

The company then proceeded to the residence of Mr. John Swinton, where tea was provided in a large tent. The company was so numerous as to fill the tent twice, the number who paid for tickets amounting to 460. The trays for the tea were all given by friends who had kindly come forward to render assistance in this way, thus adding, at the rate of a shilling a ticket, a handsome sum towards the building fund.

The following ladies gave trays:—Miss Smith, Onston; Mrs. Young, Onston Mill; Mrs. Swinton, Acton; Mrs. Hough and Mrs. Bradford, Acton; Mrs. Rigby, Little Leigh; Mrs. Harvey, Little Leigh; Mrs. Robinson, Cuddington Mill; Mrs. Pickering, Cuddington; Mrs. Garner, Gorstage; Mrs. Curwell, Gorstage; Mrs. Robinson, Crowton; Mrs. Swinton, Crowton; Mrs. Rigby, Kinsley; Miss Nickson, Oakmere; Mrs. Pennington, Little Budworth.

After the tables were removed, the tent was completely filled with a respectable company. It was announced that the sum realised by donations and the tea party amounted to £100.

On the motion of Mr. Ross, seconded by Mr. Smith, a cordial vote of thanks was rendered to the ladies who had provided the tea, and for all who had assisted in carrying out the arrangements.

The religious services of the evening were then entered upon, and W. P. Lockhart, Esq., of Liverpool, preached a most impressive sermon from 2 John iii. 2—"Beloved, now are we the sons of God, and it doth dot yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

LERWICK CHAPEL CASE.

CONTRIBUTIONS RECEIVED.

	£	s.	d.
Mr. S. Dusantory, Hampshire	0	10	0
Rev. D. Crumpton, Salendine Nook	0	5	0
W. Shaw, Esq. ,,	1	0	0
Mr. W. S. Brook, ,,	0	5	0
Mr. John G. Gourley, Sunderland	1	0	0
Mr. Edward T. Gourley ,,	1	0	0
Mr. Richard Oliver, ,,	1	0	0
Mr. William Harty, ,,	1	0	0
Mr. Thompson Oliver, ,, (2nd donation)	1	0	0
Mr. Geo. Sierwright, Aberdeen	0	2	6
Mr. John Wallace, Orkney	0	5	0
Collected by Mr. Ralph Costes, Bradford (2nd remittance)	5	0	0

A generous subscriber from a long distance writes:—"If the Lord will, I do intend to collect more and remit, and trust Christian brethren and sisters far distant from you will think of the need of *their* subscribing

at once to such a praiseworthy undertaking."

Contributions will be thankfully received and acknowledged by the Rev. John Stock, Baptist minister, Devonport; or by Mr. G. Henderson, Merchant, Dunrossness, Shetland.

ANNIVERSARY.

JAGGER GREEN, NEAR STAINLAND.—Some time ago the Baptist friends at Salendine Nook, near Huddersfield, erected a commodious school-room at this place. On the 3rd of September a tea meeting was held for the purpose of raising something towards liquidating the remaining debt, the tables being gratuitously furnished by the ladies of the congregation. Miss Haigh, of Quarmby, and the Misses Hall, of Balroyd, kindly exerted themselves, and by personal canvass obtained £27 10s. 6d., which, with the proceeds of the tea, and sums given at the meeting, realised about £40 towards the object. A large number of persons sat down to tea, and such was the attendance at the public meeting held afterwards in the school-room, that many could not obtain even standing room inside the place. At this meeting the pastor, the Rev. D. Crumpton, presided, and several brethren delivered effective addresses. Some beautiful anthems were sung, and two of the senior female scholars gave an interesting dialogue on "True Happiness." The whole proceedings were pervaded by the spirit of cheerful piety, and were concluded by votes of hearty thanks to the chairman, the singers, speakers, and the ladies, especially to those who had so kindly solicited and obtained the personal contributions. Such another effort will probably remove the remaining debt. To God be the praise.

BAPTISMS.

BRAMLEY.—August 3rd, one; October 12th, two; by Mr. Ashworth.

LIVERPOOL. — BYROM-STREET. — October 2nd, five (three females and two males); by the Rev. Thomas Dawson, for the church meeting in the Assembly Rooms, Brunswick-road. Two other members were received into the church by letter on the same day. Also, two for the German congregation worshipping in Byrom-street on Lord's Day afternoons, were baptised by the Rev. Thomas Dawson at the same time.

LONDON. — LITTLE WILD-STREET, LINCOLN'S INN FIELDS.—August 7th, three; by Mr. George Webb, of Eynsford, Kent.

MEADOWSIDE, DUNDEE. — On Sabbath, September 18th, one young man; Wednesday, September 21st, two young women; Sabbath, October 2nd, one young woman; Sabbath, October 16th, one young man and one young woman; by Mr. John Henderson. These are all young and very promising converts. Truly, the Lord is with us. His name be praised.

OGDEN, NEAR ROCHDALE. — On Lord's Day, October 2nd, our esteemed pastor, Mr. Nuttall, baptised three persons on a profession of their faith in Christ. They were added to the church the same day.

DEATH.

Died at 1, Argyle-square, Edinburgh, on the 30th September, the Rev. Alexander B. Thomson, for many years an indefatigable opponent of infidelity in that city.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

Collected by Mr. WHITEHEAD.

		£	s.	d.
Miss Ann Shepherd, Stacksteads	S.	0	5	0
At Halifax.				
Mr. Charles Aspinall	S.	0	5	0
Miss Hardcastle	D.	0	5	0
Mr. S. B. Mann	D.	0	5	0
Mr. Richard Hoyle	D.	0	5	0
Mr. Thomas Lees	D.	0	2	6
Mr. D. Wilson	D.	0	2	6
Mrs. Midgley	D.	0	2	6
Mr. J. J. Carr	D.	0	2	6
Mr. John Pwacett	D.	0	2	6
Mr. William Oddie	D.	0	2	6
Mr. Thomas Illingworth	D.	0	2	6
A Friend	D.	0	2	6
Mr. Wm. Ashworth	D.	0	1	0
At Darlington.				
Rev. P. W. Grant	D.	0	10	0
William Peachey, Esq.	S.	1	0	0
Mr. J. Shawell	D.	0	2	6
Mr. W. Frier	S.	0	2	6
W. L. E.	D.	0	1	6

At Newcastle.

		£	s.	d.
Henry Angus, Esq. (D. 5s. S. 5s.)	..	0	10	0
Mr. Wm. Anderson	S.	0	5	0
Mr. George Angus	D.	0	10	0
Mr. J. S. Angus	D.	0	5	0
Mr. Joseph Angus	D.	0	5	0
Mr. James Potts	D.	0	5	0
Mr. H. Downie	D.	0	5	0
Mr. M. Muse	D.	0	5	0
Mr. Joseph Muller	D.	0	5	0
Mr. Robert Craggs	D.	0	5	0
Miss Sarah Foster	D.	0	5	0
Mr. H. Marton	D.	0	2	6
Mr. J. Bradbarn	D.	0	2	6
Mr. Fenwick, jun.	D.	0	2	6
Mr. Silas Angus	D.	0	2	6
Mrs. Davis	D.	0	2	6
Messrs. S. and E. Culley	D.	0	2	6

At North Shields.

Rev. J. D. Carrich	D.	0	5	0
Miss Moffoot	D.	0	1	0
Mrs. Williamson		0	1	0
A Friend		0	0	6

At New Malton.

Mr. George Smith	S.	0	5	0
Mr. Thomas Johnstone	D.	0	5	0

At South Shields.

Mr. William Wood	S.	0	5	0
Mr. John Bruce	S.	0	5	0
Messrs. B. and E. Williamson	D.	0	5	0
Mr. J. Nicholson	D.	0	5	0
Mr. William Trobe	S.	0	2	6
J. Williamson, M.D.	D.	0	2	6
Mr. William Sanderson	D.	0	2	6
Mr. Joseph Cubey	D.	0	2	6
Mr John D. Nicholl	D.	0	2	6
Mr. Gresswell	D.	0	1	0
Mr. J. Haggiston	D.	0	0	6

At Sunderland.

John Candlish, Esq.	D.	0	10	0
W. D. Longstaff, Esq.	D.	0	10	0
J. Soppit, Esq.	D.	0	5	0
Mr. Wm. Drury	S.	0	5	0
Mr. Douglas	D.	0	5	0
Rev. A. A. Rees	D.	0	5	0
Rev. G. Preston	D.	0	5	0
Mr. John Hills	D.	0	5	0
Mr. Thos. L. Turnbull	D.	0	5	0
Mr. Jonathan Priestley	D.	0	5	0
Mr. R. H. Pomfoot	D.	0	5	0
Mr. Wm. Cowan	D.	0	5	0
Mr. George Wright	D.	0	5	0
Mr. Liddle	D.	0	3	0
Mr. John Cameron	D.	0	3	0
Mr. Robert Cameron	D.	0	3	0
Mr. Binns	D.	0	2	6
Mrs. E. Shield	D.	0	2	6
Mr. Thos. Chapman	D.	0	2	6
Mr. George Robinson	D.	0	2	6
Friends	D.	0	2	6
Mr. Joseph Sinclair	D.	0	2	0
Mr. John Miller	D.	0	2	0
Miss Stewart	D.	0	2	0
Mrs. Smith	D.	0	1	0
Mrs. Grozier	D.	0	1	0
Mrs. Christal	D.	0	1	0

At Hartlepool.

Rev. W. McPhail	S.	0	5	0
Mr. J. Wilkinson	D.	0	2	6
Mrs. Griggs	D.	0	2	6

At West Hartlepool.

Mr. J. T. Inglis	D.	0	5	0
Miss Richardson	D.	0	3	0
Mrs. McPhum	D.	0	2	0
Mrs. Wm. Hall	D.	0	2	0
Mr. J. W. Pownber	D.	0	2	0
A Friend	D.	0	1	0

At Middlesboro'.

Rev. W. Bontems	D.	0	5	0

At Stockton.

Mr. Richard Lamb	D.	0	2	6
Mr. R. J. Warne	D.	0	2	6
Mr. Owen George	D.	0	2	6
Mr. George Buckham	D.	0	2	6
Mr. John Cordukes	D.	0	2	6
Mr. Thomas Smith	D.	0	2	6
Mr. J. Flockton	D.	0	1	0

At Burlington.

Miss Baron	D.	0	5	0
Mr. Thomas Cowton	D.	0	2	6
Mr. G. Grimshaw	D.	0	2	6
Mr. George Baron	D.	0	2	6
Mr. J. Grundell	D.	0	2	6
Mrs. Beilby	D.	0	2	6
Mr. Henry Elliott	D.	0	1	6

At Scarborough.

Edmund Hudson, Esq. (D. 5s. S. 5s.)		0	10	0
Mrs. Scott	S.	0	5	0
J. Barry, Esq.	S.	0	5	0
W. Barry, Esq., jun.	D.	0	10	0
Mr. A. Russell	D.	0	5	0
Mrs. Wade	D.	0	5	0
Mr. A. Sleightholm	D.	0	2	6
Mr. John Smailes	D.	0	2	6
Mr. W. Robinson	D.	0	2	6
Mr. J. Hildyard	D.	0	2	6
Mr. J. G. Waterworth	D.	0	2	0
Mr. W. Sleightholm	D.	0	2	0
Mr. J. Ainsworth	D.	0	2	0
Mr. Rowe	D.	0	1	0

At Rotherham.

Mr. A. Bibbs	S.	0	5	0
Rev. James Arnold	D.	0	2	6
Mr. Y. Oates	D.	0	2	6
Mr. J. Brown, jun.	D.	0	2	6
Mrs. Lewis	D.	0	2	6
Mr. Hickmott	D.	0	1	6

At Chesterfield.

Mr. Thomas Mason	D.	0	2	6
Mr. G. Roper	D.	0	2	6
Mr. C. Ford	D.	0	2	6
Miss Lamb	D.	0	2	6